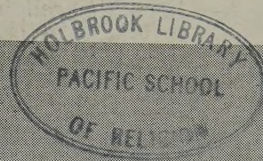


the Alliance Weekly

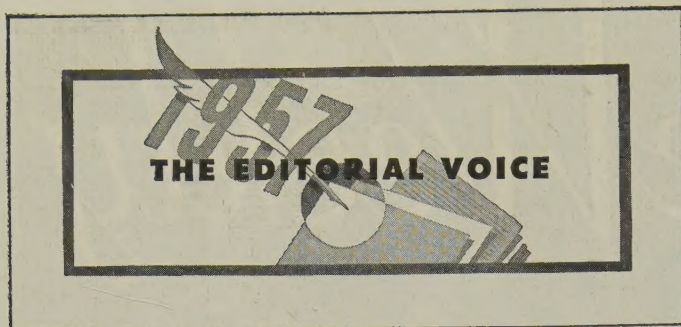
JUNE 26, 1957



A CONGO RIVER BOAT (see page 9)

In this issue

THE GREAT MYSTERY By A. B. Simpson
DESPAIR BEING TURNED TO HOPE . . . By Dean Kroh, M.D.



ARE WE EVANGELICALS SOCIAL CLIMBING?

Traditionally Christianity has been the religion of the common people. Whenever the upper classes have adopted it in numbers it has died. Respectability has almost always proved fatal to it.

The reasons back of this are two, one human and the other divine.

Schleiermacher has pointed out that at the bottom of all religion there lies a feeling of dependence, a sense of creature helplessness. The simple man who lives close to the earth lives also close to death and knows that he must look for help beyond himself; he knows that there is but a step between him and catastrophe. As he rises in the social and economic scale he surrounds himself with more and more protective devices and pushes danger (so he thinks) farther and farther from him. Self-confidence displaces the feeling of dependence he once knew and God becomes less necessary to him. Should he stop to think this through he would know better than to place his confidence in things and people, but so badly are we injured by our moral fall that we are capable of deceiving ourselves completely and, if conditions favor it, to keep up the deception for a lifetime.

Along with the feeling of security that wealth and position bring comes an arrogant pride that shuts tightly the door of the heart to the waiting Saviour. Our Very Important Man may indeed honor a church by joining it, but there is no life in his act. His religion is external and his faith nominal. Conscious respectability has destroyed him.

The second reason Christianity tends to decline as its devotees move up the social scale is that God will not respect persons nor share His glory with another. Paul sets this forth plainly enough in his first Corinthian epistle: "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and the things which are not, to bring to nought things that are: that no flesh should glory in his presence."

When God sent His Son to redeem mankind He sent

Him not to a palace but to a manger. He came to the home of a workingman and grew up to be what we now call a peasant. When He presented Himself to Israel and launched into His earthly ministry He was rejected by the respectable religionists and had to look for followers almost exclusively from among the poor, plain people. When the Spirit came and the church was founded its first members were the socially unacceptable. For generations the church drew her numbers from among the lower classes, individual exceptions occurring now and again, of which Saul of Tarsus was the most noteworthy.

During the centuries since Pentecost the path of true Christianity has paralleled pretty closely the path Jesus walked when He was here on earth: it was to be rejected by the great and accepted by the lowly. The institutionalized church has certainly not been poor, nor has she lacked for great and mighty men to swell her membership. But this great church has had no power. Almost always the approval of God has rested upon small and marginal groups whose members were scorned while they lived and managed to gain acceptance only after they had been safely dead several score years.

Today we evangelicals are showing signs that we are becoming too rich and too prominent for our own good. With a curious disregard for the lessons of history we are busy fighting for recognition by the world and acceptance by society. And we are winning both. The great and the mighty are now looking our way. The world seems about to come over and join us. Of course we must make some concessions, but these have almost all been made already except for a bit of compromising here and there on such matters as verbal inspiration, special creation, separation and religious tolerance.

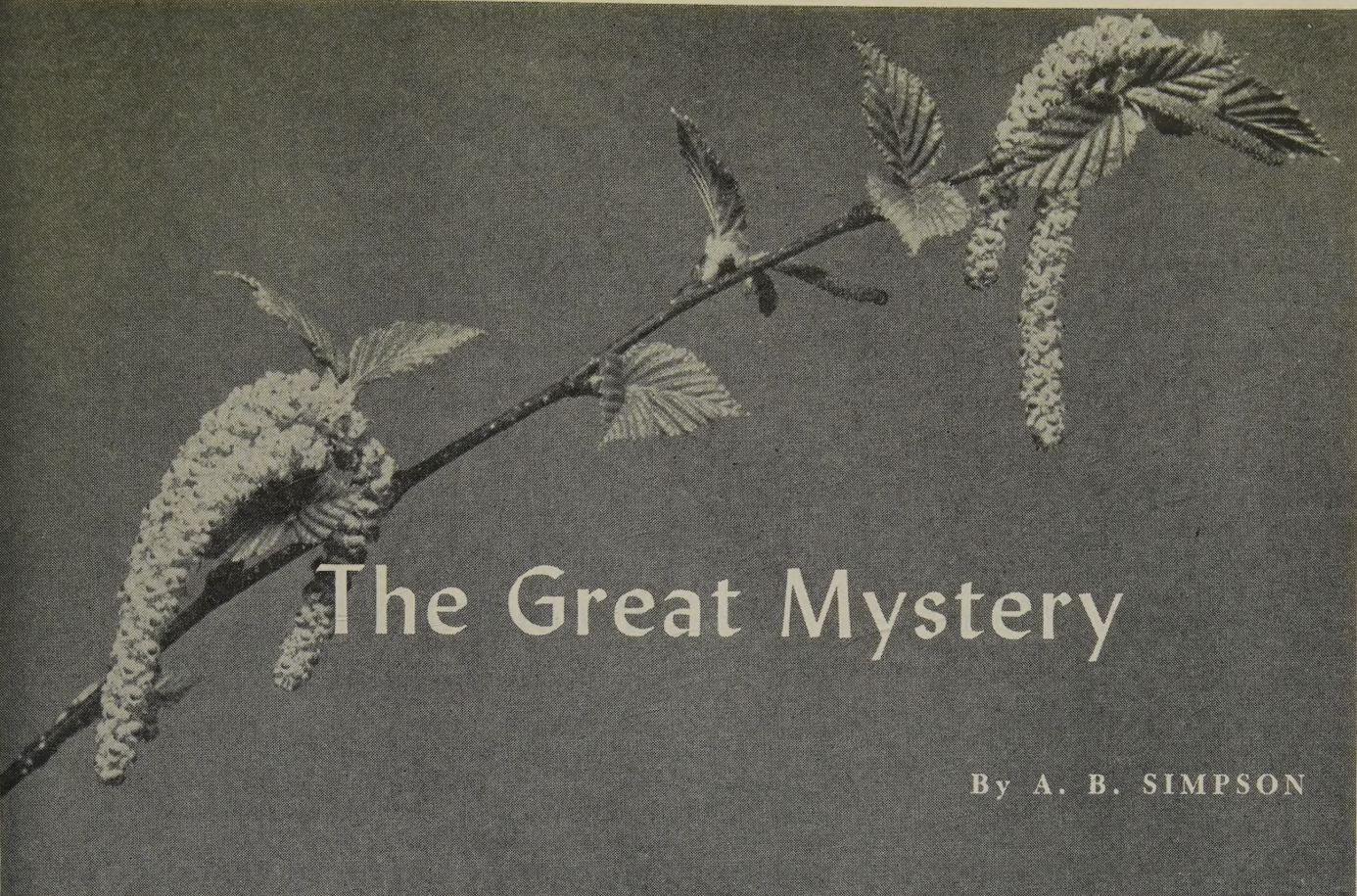
Evangelical Christianity is fast becoming the religion of the bourgeoisie. The well-to-do, the upper middle classes, the politically prominent, the celebrities are accepting our religion by the thousands and parking their expensive cars outside our church doors, to the uncontrollable glee of our religious leaders who seem completely blind to the fact that the vast majority of these new patrons of the Lord of glory have not altered their moral habits in the slightest nor given any evidence of true conversion that would have been accepted by the saintly fathers who built the churches.

Yes, history is a great teacher, but she cannot teach those who do not want to learn. And apparently we do not.

QUOTES FROM THE FATHERS

So long as people have to live, so long as people have to have strength, so long as people have to die, we have to have the Bible. Oh, blessed Book!—BISHOP QUAYLOR

Do not shatter the mirror which reflects your soul's lack of beauty; rather welcome the truth, and believe that next to the knowledge of God nothing is so precious as the knowledge of self.—JEAN NICOLAS GROU.



The Great Mystery

By A. B. SIMPSON

PHILIP GENDREAU

THE age in which the apostle wrote these words, the classic age of Greece and Rome, was familiar with certain rites and ceremonies which were called mysteries. The idea of the mystery in this connection was something into which you had to be initiated, something concealed from the ordinary multitude and only known to those who passed through the veil.

The mysteries were celebrated with very striking and impressive ceremonies, combining all the effects of light and shadow, sound and silence, silent pageant and supernatural accompaniment. No doubt the devil himself, often assisted by manifestations of the same character as modern spiritualism, added to the impressiveness of these rites.

They were associated with the idea of purification, and of worship as well as phenomena of the natural world.

The rituals gradually became so corrupt and degrading, ministering to the greed of the priesthood and the vile passions of the multitude, that they fell into contempt and dis-

"I have learned the secret" (Phil. 4:12, A.S.V.).

"The mystery which hath been hid from ages and from generations, but now is made manifest to the saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:26).

use and lost their hold upon even the heathen themselves. Many of the best writers of the later Roman period refer to them with ridicule and scorn.

The apostle Paul was criticized at Corinth because his gospel was so simple and free from any of these deeper mysteries to which the tickled ear of cultured Greece had become so accustomed. He was compelled to say, "The Jews require a sign, and the Greeks seek after wisdom." Paul gloried in the fact that his gospel was a message for all the world without distinction, and one so simple that all might understand and enter in.

Yet he tells them that he had deeper things for those who were of full age and were able to understand and receive them. There were

depths of wisdom and truth in the revelation of God which no human eye had ever discovered in nature, which no human ear had ever heard in the voices of the universe and which no human heart in its loftiest flight of imagination had ever conceived (1 Cor. 2: 7-10).

To the Colossians who were being led away to false teachers and tempted by "philosophy and vain deceit," Paul again declares the same great mystery which God had specially entrusted to him to preach among the Gentiles, a mystery so simple when revealed that a child can understand it but so profound that the loftiest saint can never fathom all the depths of "the riches of the glory of this mystery . . . which is Christ in you, the hope of glory."

Writing to the Philippians, he again refers to the same glorious mystery in its practical working in his own life and experience. "I have learned," he says, "in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound," and then, as

the secret of it all, he adds, "In everything and in all things I have been *initiated* [Rotherham; or 'I have learned the secret'—A.S.V.] both to be full and to be hungry, both to abound and to suffer need."

This mystery in which the apostle so greatly gloried is the mystery of "Christ in you, the hope of glory." In Colossians 2 we read: "The full assurance of understanding in the acknowledgment of the mystery of God, even Christ in whom are hid all the treasures of wisdom and knowledge" (Rotherham). That is, Christ Himself is the mystery, Christ as united to the believer: "Christ in you, the hope of glory."

Again in Philippians, Paul says the secret he had learned was this: "I can do all things through Christ which strengtheneth me." It is not Christ in the mystery of His person, God incarnate; but it is Christ in His union with the individual believer, as the source of his life and strength. This is that holy mysticism which the saints in every age have proved and prized and in which devout souls have found their heaven below.

It is more than Christ risen from the dead; it is to be risen with Christ and to know the power of His resurrection. It is more than the doctrine of Christ ascended and sit-

ting at the right hand of God; it is to be seated with Him in the heavens. It is that experience which the apostle expressed in his inimitable testimony: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." It is the fulfillment of the Master's great promise, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

This is no vague figure of speech but a great supernatural fact which marks a crisis in every Christian's life when the Son of God becomes incarnate in the believer; and the man who goes forth from that sacred hour of transformation is no longer a mere man fighting the battle of life, even with divine assistance; but he is a Christ-man, an anointed soul, a dual life with two persons united in everlasting bonds; the one, the lowly disciple; the other, the living Christ. And these two henceforth are forever one. "Not I, but Christ liveth in me." ♦ ♦ ♦

Wounded for Me

By PAUL GEYMONAT

ON the first day of the week at evening eleven disciples assembled with other followers of Jesus in a room at Jerusalem. The sorrow and grief which they had felt since their Lord's crucifixion had given place to a sense of bewilderment, for that morning women who had gone early to the grave had brought startling news: Jesus' body had disappeared. Peter and John had then rushed to the tomb to see for themselves and had found only the graveclothes, but they were undisturbed.

As the assembled company pondered these portentous events, the door burst open and two disciples entered, coming breathless from Emmaus with additional news. A stranger who had joined them on the outward journey had inquired why they were sad. He seemed unaware of events that had taken place in the past three days. Cleopas and his companion told him how Jesus, a prophet mighty in word and deed, had been put to death. They had thought He would be the One to redeem Israel. Most astonishing was the report of women who had visited the tomb that morning. They said that they had seen angels who assured them that the Lord was risen.

To their utter amazement the stranger had rebuked them for their unbelief. He had then opened the Scriptures, and beginning at Moses

and all the prophets had explained that Christ's death, burial and resurrection had been clearly foretold. The stranger's knowledge and handling of the Scriptures caused them no little surprise; they had never before heard such masterful exposition. At the inn where they had constrained him to stay with them he had taken bread and, after he had blessed it, had given it to them. Then they remembered having seen Jesus also bless bread and break it before feeding the five thousand; and it had been done in the same gracious manner. A strange, indescribable feeling had crept over the two disciples. Could it be possible that this stranger . . . ? Before they could utter a word, He had vanished out of their sight. There could be no mistake—it was the Lord! With haste they had returned with the news to Jerusalem.

The disciples listened with intense interest, for this account confirmed the story told by the women that morning—the Lord was risen indeed. As they wondered what this latest event might mean, Jesus suddenly stood in their midst and said, "Peace be unto you." Then, with a gesture of tender compassion, "he shewed unto them his hands and his side."

There was in that act far more than met the eye. The nail-pierced hands and feet that those disciples

(Continued on page 1)

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What Went on at The Charlotte Council

By REV. CHARLES E. NOTSON

THE convenient location of the First Baptist Church in relation to hotels and restaurants in Charlotte and the spacious accommodations within the church itself and the adjoining education building contributed to the progress of Council business both in committees and at the assembly. Air conditioning helped to allay weariness and to keep the delegates alert. The host city itself, charmingly serene, provided an ideal setting. The weather was perfect and the residents were hospitable.

Spiritual values stressed in the afternoon and evening messages were reflected at times in discussion on the floor and lent their tone to the deliberations. That interrelation between the devotional and business sessions illustrated the bearing a prophetic ministry should have upon the organizational nature of the Society.

In his report, the President stated that at the tours he and Mrs. Turner have made of the three Alliance fields in Africa bring to nineteen the number of fields he has visited on reputation. He paid tribute to the spirit of coöperation and the faithfulness shown by all members of the Board of Managers, the officers of the Society, department heads, superintendents of districts, chairmen of fields, and all the secretaries and staff members who have labored conscientiously to carry out the responsibilities placed upon them.

Rev. Louis L. King, reporting upon his work abroad, commented upon the freshness which the missionary theme holds for members of The Christian and Missionary Alliance after seventy years. At the time this Society was born much of the world was closed to us. Prayer, sacrifice

and unparalleled bravery on the part of missionaries resulted in advances which have been costly but effective.

Reporting for the Home Department, Rev. H. E. Nelson gave a rapid survey of the phases of work administered by the Home Secretary: Evangelism, Sunday schools, Alliance Youth Fellowships, work among colored people, women's prayer groups, extension, Mexico City, witness to the Jews, Puerto Rico and missionary promotion. At the end of 1937, after fifty years of service, the Society had in the home field 519 official workers. Today there are 1,574 official workers. This number includes 164 who hold Christian workers' licenses. In 1937 there were 519 branches and churches. At the end of 1956 the number of branches and churches was 1,089. Present statistics for the Society place the total membership at 57,952.

Acting upon the report of the Education Department presented by Rev. W. F. Smalley, the Committee on Education Department Report called special attention to the work of the Self-Study Commission and recommended that this commission be continued for another year with the same personnel. Also the committee recommended that the commission outline a program for establishing a seminary. This was amended to read "or some other graduate school."

At the close of his encouraging report on the work of the Publication Department, Mr. P. B. Christie called attention to the flood of indiscriminate printed matter pouring from the presses in this country. Compared to the nearly 2,000 daily newspapers and the more than 10,000 weekly periodicals, there are only approximately 1,400 religious publi-

cations. Among these are not a few to which apply the words of A. B. Simpson, which he wrote sixty years ago: "It is very sad and humbling to see the tendency among so many of those who ought to be the defenders and the teachers of this holy volume to win a little cheap popularity and wear the reputation of higher culture by joining the ranks of those who, if they do not reject it altogether, will compromise its supremacy and question its infallible authority." The printing and dissemination of Christian literature of high spiritual quality through our Publication Department is an important part of our responsibility.

Stressing the importance of having a definite aim in publishing a magazine, the Editor of THE ALLIANCE WEEKLY mentioned for example a secular magazine whose failure was attributed to its lacking an editorial policy and its not having anything in it not found in other magazines. Every effort is made to insure that THE ALLIANCE WEEKLY has these vital qualities. Stated the Editor, "Religious journalism has largely succumbed to the spirit of the times and has lost its witness. Many journals appear to have set themselves to become popular at any cost, and the quality of their ministry has suffered accordingly."

Requested by Council to do so, Dr. Tozer told what lay behind the recommendations of the Committee on THE ALLIANCE WEEKLY Department Report that the magazine be published biweekly. At two successive meetings of the Board of Managers, THE ALLIANCE WEEKLY Department had submitted a proposal that the magazine be published every other week. The Board approved submitting the question to Council.

The recommendation will permit the use of color on every issue and the addition of four pages with a cover of coated stock. At the same time it will practically eliminate the necessity of a subsidy. At the present time the cost of publication necessitates a subsidy of approximately seventy cents for every subscription. The only other way to wipe out the annual subsidy would be to raise the price. This way had been given careful consideration by the Department and had been rejected.

The Editor presented additional reasons for the change which is to take effect after January 1, 1958, but made clear that he was perfectly willing to accept the decision of Council even if it rejected the proposal. Council was in an expense-cutting mood and voted the recommendation immediately.

Increases in the Society's receipts for the past year resulted in a record total income of \$3,718,668. The Treasurer, Rev. B. S. King, called attention to the effects of inflation both at home and abroad "which with discouraging regularity is eating the heart out of any apparent increase." The cost of conducting missionary work has risen appreciably. "It is not at all possible to do twice the missionary work just because income has doubled in the past ten years." "To advance fully into the unoccupied fields of endeavor that are the responsibility of this Society at home and abroad" would require much more than was received. "However large our statistics seem to be, we are still suffering from financial shortages which should be a continual reason for fervent intercession and sacrificial giving."

Recommendations from the Committee on Salaries to increase the salaries of officers of the Society occasioned considerable debate. Adding to the cost of administration at the expense of the general treasury was viewed with alarm. To some speakers the proposed increase appeared to be a denial of the spirit of sacrifice for missions. Defending its recommendation, the committee argued that a sacrifice imposed upon an officer by Council legislation was an enforced rather than a true sacrifice. Several speakers objected to a consideration of officers' salaries

without also the raising of missionary allowances. Of course, as was pointed out in the discussion, missionary allowances are adjusted annually by the Foreign Department in accord with the cost of living reports compiled and sent in from the various fields by the missionaries themselves. The recommendation was defeated.

Some of the questions raised in this debate had a close relation to a recommendation subsequently made by the Committee on Finance Department Report. This proposed a committee to study a revamping of the present contribution card to permit a donor to designate what proportion of his gift should go to missions and what proportion to administration and expenses at home. Few delegates favored a divided card, but there was strong sentiment in support of having a committee to study a counterproposal with a view to strengthening the interdenominational appeal of The Christian and Missionary Alliance. However, the recommendation was defeated.

Dr. H. L. Turner was re-elected President for a term of three years. Re-elected to the Board of Managers for a term of three years were Messrs. D. C. Kopp, L. J. Isch, Sr., W. V. Yaggy, G. O. Hall, W. H. Brooks and R. R. Brown. Messrs. H. P. Williams and Gordon Wishart were elected as new members of the Board. Messrs. Leland Harper and J. Francis Chase were elected to the

Committee on Salaries for a term of three years.

At intervals during the Council the Home Department Extension Committee presented the work of extension from various viewpoints. The Laymen's Crusade for Missionary Action was ably represented by Mr. John Wright, of Detroit, Michigan. A feature of intense human interest was injected when Rev. W. F. Smalley introduced the representative of the American Bible Society, his son, Dr. W. A. Smalley who spoke of the work of the Society. Present at the Council were representatives from The Bible Meditation League, The Missionary Aviation Fellowship, The Missionary Church Association, and The World Wide Prayer and Missionary Union.

On the afternoon of the day the Council opened the work of the Sunday school and the Alliance Youth Fellowship was the center of interest as discussion groups met to consider matters related to the effective conduct of youth work.

The women's missionary prayer groups assembled for a meeting at the time regularly available to them while committees of Council met to begin their work.

Reported by the Committee on Credentials as accredited delegates was a total of 846 persons. Corresponding delegates and visitors brought the attendance well over one thousand. ♦ ♦

Desire of God

*Oh for freedom, for freedom in worshiping God,
For the mountain-top feeling of generous souls,
For the health, for the air, of the hearts deep and broad,
Where grace not in rills but in cataracts rolls!*

*Most good is the brisk wholesome service of fear,
And the calm wise obedience of conscience is sweet;
And good are all worships, all loyalties dear,
All promptitudes fitting, all services meet.*

*But none honours God like the thirst of desire,
Nor possesses the heart so completely with Him;
For it burns the world out with the swift ease of fire,
And fills life with good works till it runs o'er the brim.*

*Then pray for desire, for love's wistfullest yearning,
For the beautiful pining of holy desire;
Yes, pray for a soul that is ceaselessly burning,
With the soft fragrant flames of this thrice happy fire.*

—FREDERICK W. FABER.



DAVID R. ENLOW, Editor

HOME

Presbyterians to discontinue Foreign Missions Board: The 169th General Assembly of the Presbyterian Church in the U. S. A. approved a proposal to discontinue the denomination's Board of Foreign Missions. In its place there will be set up a Commission on Ecumenical Mission and Relations. The new group will replace both the board and the Permanent Commission on Interchurch Relations. This is believed the first such action taken by a major Protestant denomination.

EF adopts expansion program: Delegates to the seventh international conference of the Child Evangelism Fellowship at Fresno, Calif., set as their goal for the coming year the doubling of the organization's personnel and the number of places in which it conducts work. An adopted expansion program calls for fellowship groups in the 1,168 cities of the United States with populations of 10,000 or more. Rev. Fred F. Ellis, international director of the organization, said there are now about 50 city and county Child Evangelism Fellowship directors in the country.

Utah prisoners to erect own chapel: Inmates of the Utah State Prison are to construct their own chapel, according to plans approved by prison officials. When prisoners rioted in February one of the forty-three grievances they listed was lack of a chapel. Spearheaded by an Inmate Council, plans for a modest structure have been drawn.

Congregation's blood keeps pastor alive: Rev. N. Edward Vickberg continues to occupy the pulpit of First Lutheran Church in Virginia, Minn., almost every Sunday despite the fact that doctors have told him he is dying of cancer. Members of the congregation are keeping him alive. They are giving him their blood. It has been nearly three years since the feelings of "complete exhaustion" Pastor Vickberg experienced were diagnosed to be the result of what doctors call "a malignant lymphoma."

BROAD

Remains of ancient church discovered in Bulgaria: Remains of one of the oldest Christian churches with well-preserved frescoes have been found at Pomoriye, a Bulgarian city on the Black Sea, the Sofia Radio re-

ported. The station said scientists had calculated that the church dates back some 1,800 years.

Anglicans deplore pagan customs among converted natives: The Anglican Synod of Nigeria adopted a resolution at Lagos, Nigeria, deploring the persistence of pagan customs among some converted natives. The resolution urged native Christians to abandon the practice of sacrificing goats and cocks to persuade idols to help leaders obtain chieftain titles. At the same time, the Anglicans urged chieftains not to accept pagan titles.

Theologians, bishops ask atomic weapons ban: Deans of the six Protestant faculties at the East German universities and all Soviet Zone Evangelical bishops issued a statement condemning atomic weapons and urging every individual German to advocate a ban on them. Among the signers was Bishop Otto Dibelius, of Berlin, chairman of the Council of the Evangelical Church in Germany (EKID).

PEOPLE

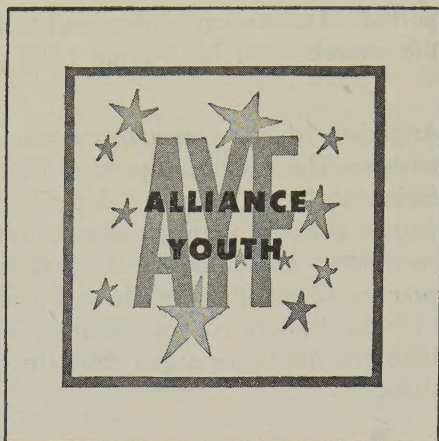
Baptist Alliance head to tour Africa: Dr. Theodore F. Adams, president of the Baptist World Alliance, will tour Baptist churches and mission stations in Africa this summer. Dr. Adams, pastor of First Baptist Church of Richmond, Va., will be accompanied by Robert S. Denny, associate general secretary, and Mrs. Adams.

Dr. North retires as Bible Society secretary: Dr. Eric M. North has retired as senior general secretary of the American Bible Society after thirty years of service. His retirement was announced at a dinner in New York in his honor held in connection with the Society's 141st annual meeting. A Methodist minister, Dr. North joined the Society as associate secretary in 1927 and became a general secretary a year later.

SIGNS OF THE TIMES

England to get first Mormon temple: The cornerstone of the first Mormon temple to be erected in England was laid on May 11 at Newchapel, Surrey. The District Temple in London is the fourteenth Mormon temple in the world and the second in Europe. It is patterned after the recently-dedicated Swiss temple and the New Zealand temple which is still under construction.

Proposes clergymen, bartenders team up to counsel people: A proposal that clergymen and bartenders team up in counselling people with troubles is included in a state-wide mental illness prevention program suggested to the California Medical Association. Chief of the mental health service of the California Department of Public Health, Dr. A. D. Schwartz, said such a team, along with other professions, might detect and nip in the bud much potential mental illness.



WELDON B. BLACKFORD, Editor

A Forward Moving AYF

The following message was delivered by Mr. Blackford at the Sunday school and AYF Council program, Wednesday afternoon, May 15, 1957, at Charlotte, N. C.

The program of God for the youth of The Christian and Missionary Alliance is a *forward moving* AYF.

A young man, called of God to lead a people out of four hundred years of bondage in Egypt, faces a most critical moment with this people by the waters of the Red Sea. Behind him are the pursuing forces of Pharaoh; before him, the waters of the sea; beside him stands a band of disheartened people crying to the Lord.

God speaks to the young man and gives him the answer to his dilemma: "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward" (Ex. 14:15).

Here is an incident that may well apply to the spiritual situation in youth leadership today. Behind youth are the pursuing forces of the satanic world; before them is the great sea of unbelief and apostasy seeking to drown out any hope of spiritual progress; beside them are the people of God crying out to the Lord because of these perilous times.

These are indeed times when our youth need to hear the command of the Lord to go forward. Our churches and leaders need to hear the Lord saying, "Speak unto the children . . . that they go forward." A forward moving AYF needs churchmen who are not only theology-minded, but youth-minded.

There is great opportunity for the ministry of the AYF today. We are

told that the teen-age population in the United States is doubling in this decade. Your AYF office recognizes this great mission field among youth, and seeks to do all it can to help the pastors and leaders meet the challenge.

No other program in our churches can take the place of the AYF. It makes a difference in our churches, for it develops spiritual experience. Hundreds upon hundreds of young people down through the years have come to know the Lord in salvation, consecration and dedication to service.

AYF makes a difference because it develops Christian leadership. Out of the AYF marches a host of Sunday school officers, church officers, pastors and missionaries.

The chief concern of the early Hebrews was to train their young people. Any community where there were as many as twenty-five young boys was compelled to have a training program. This program engaged youth in an intensive study program. It also engaged youth in a very practical program. The latter program is beautifully demonstrated during the days of the Feast of Tabernacles. Boughs were cut from goodly trees, and branches from the palms and willows. These were constructed into a shelter. They also went down into the Jordan to gather twelve stones, piling them up as was done when God led them through

the sea with the Ark of the Covenant. Thus they entered into the practical demonstration of building and raising the testimony of the Lord, recounting His mighty power and deliverance.

There is a great obligation to our youth for the ministry of the AYF. We may or may not be doing much about it. There may be good excuses for neglect of this program: we don't have enough young people; people are too busy doing other things; no one seems concerned. However, when we neglect our youth we neglect the most important age group of the church. My question to you is the question Reuben put to Joseph when his young brother Benjamin was to be held in custody in Egypt: "How shall I go up to my father, and the lad be not with me?" How shall we stand before the heavenly Father with our youth lost, having neglected them in our ministry?

I was deeply stirred by the remarks of our honored President, Dr. H. L. Turner, in a keynote address given by him at a Sunday school conference several years ago. He said, "Prayer is not enough [not that it isn't necessary]; fasting is not enough [not that fasting is not necessary]; dependence upon God is not enough [not that this is not necessary]. If there is anything we are in danger of in The Christian and Missionary Alliance it is putting some things on God that He is counting on us to do. Not that He is unable to do it, but it has been committed to us."

The work of the AYF has been committed to us, "Speak to the children . . . that they go forward."

Summer Tract Distribution

Summertime is a good time for the ministry of tract evangelism. Some of your most wonderful opportunities for tract distribution come to you during these days. Carry a supply of tracts in the glove compartment of your car or in your suitcase, and make good use of them when you are on the road or at your vacation spot.

Order a large supply of the two-colored AYF tracts through Christian Publications at Harrisburg, Pennsylvania. 60 cents per hundred.



Dr. and Mrs. Kroh with hospital attendants at Kinkonzi

E. I. KROH

Despair Being Turned to Hope

By DR. DEAN KROH

IF there has ever been opportunity in the history of Christian missions for a privileged people to help an underprivileged people, this is the day! We find ourselves here in the Congo faced with unlimited opportunities to make Christ known through word and deed. The reward is that a spirit of repentance is manifest among the people and many are coming in saving faith to Him.

The last field conference, July, 1956, approved the expansion of the Mission's medical work by adding a tuberculosis unit at Maduda. Tuberculosis is not generally known to be a scourge in this particular area of the world. The Congo is better known for the prevalence of malaria, sleeping sickness and leprosy. Malaria still claims more lives each year than any other disease, especially among small children. Antimalarial drugs, however, are making a deep cut in the death rate. The Belgian Government has made great strides in reducing the incidence of sleeping sickness. In our area leprosy is no more prevalent than in Japan. But to the tubercle bacillus the African Negro is as susceptible as the American Indian.

Brought in by the white man,

tuberculosis is comparatively new to the Africans and they have had little time to develop immunity against it. In Congo a young mother with active pulmonary tuberculosis is a source of infection to her whole family, which may include two or three small children. She does not know how to treat her illness and has no conception of the simplest hygiene. Nor does she realize that each cough endangers those round about her. Unless she receives help she fights a losing battle and causes others to fall prey to the disease.

Streptomycin, isoniazid and PAS are rapidly changing the picture for these afflicted with tuberculosis. In America these drugs have already completely changed the picture, and now that they are available on the mission field, conditions here can change too. Formerly people who

had tuberculosis thought certain death awaited them if they entered a sanatorium. It was a fight to get a patient to leave his family and enter the hospital. They would wait until they were in the last stages and say, "I've had a cough for a couple of weeks."

For the last year and a half we have had sixteen to twenty beds available for tuberculosis patients here at Kinkonzi. The small ward was filled to capacity at all times. Many applicants for admission have been turned away. But the number of cured and arrested cases that are being sent back to their villages, plus health teaching, have resulted in more of the people coming to us in an earlier stage of their illness. For this increase in the number of patients we need more bed space.

It is our hope within the next few years to build a unit just for the care of tuberculous patients. This unit should accomplish four things: First, it will make possible the diagnosis and isolation of more people with tuberculosis. Second, it will reduce the number of unknown carriers who now infect others in our churches and schools. Third, it will make early and effective treatment avail-



Our Cover

A river boat in Congo obviously doesn't offer deluxe accommodations, but checking on one's possession occasionally would surely occupy the time! The assortment of people, animals, household goods and food could create a little confusion at disembarking time.

able. Fourth, it will give opportunity to preach and teach Christ to those confined to bed for a period of months.

Among the patients there is usually a Christian who is concerned for those about him and who tries to lead them to the Lord. One man held daily reading lessons (Laubach method) for the illiterate patients. What joy was theirs when they were able to read Bible verses after several months of hard work. Six months ago our head midwife, Mama Madi, was found to be infected with the disease. It was a hard blow for her, but after the initial shock she became a real blessing, instructing those about her in the Word, and helping them to memorize Scripture. Mama Madi was returned to her village to rest and at the two months' checkup she was still found to be free of infection. It is our hope to have her work at a station smaller than Kinkonzi. Another patient of particular interest to us was a village preacher, the father of one of our student nurses. He too has been able to return to his village, his case arrested.

In the last year five persons have found the Lord as Saviour in this section of the hospital alone, and these have asked for their own inquirers class, that they may be baptized.

Our hearts are greatly encouraged now and we know there will be increased blessings ahead as we meet

the task in His might and on our knees.

Yours too can be a rich share in the blessing as you regularly pray with us that this vision will become a reality. Miracles have been wrought in civilized countries and the scourge of tuberculosis has been greatly reduced. We long to see such results also here in Congo. We are striving, by His grace, that more mothers and fathers (formerly doomed to die) will be spared to their families. We are eager to see young people too, with a bright future before them, spared to a life of usefulness and responding to the story of the completely new life in Christ.

"They Shall Be Mine"

By REV. C. R. DREGER, *Thailand*

After attending an English Bible class for several weeks, two thirteen-year-old girls made further inquiries regarding Jesus.

They had heard many things about Him. They had memorized portions of His Word, both in English and in Thai, but they wanted to know more. They listened carefully and accepted the tracts we gave them. When they left we prayed that the seed of the gospel would spring up and bear fruit in their lives.

A few days later when they returned we asked if they were ready to put their trust in the Lord Jesus Christ as their personal Saviour.

Smiling, they said that they had been praying and already were Christians. The note of assurance in their testimonies was heart-warming. During that visit they told about several of their schoolmates who also wanted to follow Jesus. These two girls had explained the Christian way to their friends and had shared with them the tracts and booklets.

Because of their spontaneous witnessing the instruction classes we had begun for the group increased in attendance each week. The girls purchased Bible portions, subscribed to the *Bible Magazine*, distributed hundreds of tracts and attended services regularly. On one occasion they gave a special offering to help publish more literature.

The Holy Spirit has worked marvelously in the lives of these young Christians. They have separated themselves from the customs which are associated with idol worship and have found real joy in serving the living Christ. They meet together during the noon hour at school for prayer services and are finding much happiness and strength in their fellowship together in the Lord. They have received freely of God's salvation and now they are giving of themselves that other lost sheep may be brought in.

During the first three months they encountered very little opposition apart from the ridicule of their friends and fellow students. Recently the parents of several girls in the group have forbidden them to follow Christ or to attend services and classes. The few who are permitted to come still attend the instruction classes faithfully. Each time they take a supply of literature for the girls who are not allowed to come but who still distribute tracts and witness for the Lord. These girls send messages telling us that they intend to continue serving the Lord.

Courageously these teen-agers have accepted their cross and are carrying it in a land where idolatry abounds and where it is not the popular thing to be a Christian. Opposition is subtle and strong, but He is able to keep them from falling. The Lord hath said, "They shall be mine . . . when I make up my jewels."

The women's ward of the Mission hospital, Kinkonzi

E. I. KROH



India

A tract tossed out the car window by a missionary was picked up by a youth who read it and wrote its author. He was referred to the Bible correspondence course. Happily, Ashok (the young man) read and studied the course and earned his certificate. He also requested and received a visit from a missionary. The following communication has just come from Ashok: "I have much joy. For many days I have been calling on the local pastor. We pray together. I am secretly a Christian. What can I do? If I publicly become a Christian, I can't get married and I can't get a job. I will publicly become a Christian one day. Just now I can see no way to overcome my difficulties." There must be hundreds in the Gujarat area alone whose hearts have been stirred by the story of Christ as simply presented by the correspondence studies. Pray for them. Pray, too, for those of the church who have the joy of follow-up work in this area. Christ is the answer to all of Ashok's difficulties.

French West Africa

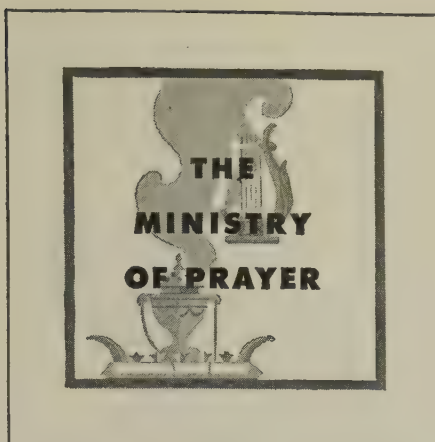
"We long to see God move by His Spirit in our Baramba church. A number of baptized Christians have become cold and have fallen away from God. They fully realize their position but have no desire to make their lives right. Will you pray that God will somehow deal with each individual, that each one will either make his life right or discontinue his insincere profession which is a great stumbling block to the heathen and to new Christians."

Gabon

In the first quarterly meeting conducted by the national church leaders, thirty-eight Gabonese were baptized. Pray that God will strengthen them as they face the many problems of the newly baptized who must still live in a heathen culture. . . . Mrs. D. A. Fairley has recently suffered from acute malaria fever which has temporarily affected her heart. Pray that during her three-month rest God will revitalize her in every respect.

Viet Nam

The Vietnamese-English Bible Class in Saigon has begun to study the Gospel of Luke. Almost all the students have purchased an English New Testament and have been given the Book of Luke in Vietnamese so that the meaning of the verses can be made clear. The Lord is blessing this class. Just before Christmas, when a special speaker gave a challenging message, twenty-seven came forward for prayer. They signed decision cards and enrolled in the Navigators' Scripture memorization course. Do remember these young people in prayer, that through the study of His Word, Christ will be formed in them.



Laos

Praise God for the ministry of the two Thai missionaries to those with leprosy in Laos. God has mightily blessed their eight-week ministry in what is a new Christian community. Rev. C. E. Gustafson wrote the following of their last Sunday in that village: "Thirty-seven persons were baptized; we held a Communion service, dedicated children and dedicated the new chapel. They also chose a church committee. It was a full day but very wonderful. God truly blessed these laborers. It is wonderful how these folk have grown under their teaching and ministry. The Christians have learned about twenty-five hymns already."

Thailand

Pray for Rev. Chom Phooparot, the president of the Gospel Church of Thailand. God is working in his life, and he seems to have a greater burden for the church and its problems. He is truly loved and respected by the people. May God use him more and more to the upbuilding of the church and in the saving of souls. . . . Pray also for Rev. Tong Ruangchan, vice-president. God has given him the gift of teaching. Pray that doors shall be opened so that he may have opportunity to visit the church groups and help ground them in the Word of God.

Peru

Rev. John Swift has been suffering for several months with a serious throat condition and in recent weeks has been unable to do any preaching. Prayer is requested that he will soon be delivered from this trouble. . . . Pano, capital of Pachitea Province, continues to prove a hard place. "We trust that the seed that is being sown there by the national workers will be watered by your prayers," writes the missionary.

Chile

Praise God for the monthly evangelistic paper, *The Voice*, which the Temuco Press is publishing. Pray for its fruitful distribution there and in all of Latin America. Pray that the press staff might also have wisdom and guidance in the production of Alliance literature. Em-

phasis this year will be made on advertising and urging every Christian worker to read and distribute gospel-centered literature.

Colombia

Praise God for the "river of salvation" that has been experienced during these days. . . . Remember Colombia in her political problems.

Philippines

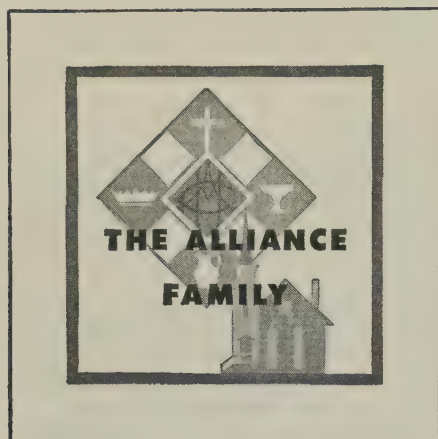
Pray for the final preparations for the opening of Ebenezer Bible Institute on its new campus at Calarian, that there shall be added spiritual blessing along with the new, enlarged facilities. . . . Pray that the school's official inauguration program scheduled for July 12 will be a great spiritual blessing to all who attend. The mayor and national senator, as well as our vice-president, Rev. Nathan Bailey, are expected to participate. . . . Rev. H. R. Cowles broke his left leg two inches above the knee on April 26. It is a clean fracture and should heal normally, but he may be incapacitated for six weeks. Pray that the break will heal properly. Pray also that his responsibilities as treasurer-business manager of Ebenezer and the construction work at Ebenezer will be cared for so that the school will open on schedule.

New Guinea

Rev. and Mrs. Henry Young request prayer regarding the witch doctor at Pyramid Mountain. "His name is Dug-uarak, and he has been the cause of much trouble here. . . . He is a proud, vain, covetous man and has stolen many things from us. Since he is a man of some importance in the tribe, this makes it quite difficult to punish him in any way. . . . We are powerless to do anything against him without danger of causing an uprising against us. He has a fierce temper and on one occasion threatened one of the missionaries with his spear. We feel that if his heart was changed we would have a much more peaceable time here. Other Danis are petty thieves, but he is a real artist at it. The devil has him in his power and is using him to hinder the work here. We are pleading for your prayer help in this matter."

Indonesia

In the latter part of June conferences of the national church will be held in all three areas of the field: East and West Kalimantan, and East Indonesia (Celebes). Pray that the Holy Spirit will direct in all decisions as the workers and laymen discuss the affairs of the church, and that the Lord will bless in the propagation of the work. Pray also that these conferences will be a time of rich spiritual blessing to all who attend. . . . Pray that God will direct in the choosing of a site for the new Bible school in East Java. . . . Pray for a national worker who resigned some time ago and is now trying to split the church.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. W. S. Martin sailed from New Orleans on June 15, returning to French West Africa for their seventh term. They will be stationed in a new area of the Samogo section in the Upper Volta.

On Furlough

Rev. and Mrs. Neal C. Webber and children, Barbara, James, Peggy and Thomas, arrived in San Francisco June 9 from Thailand, where they have just completed their first term of service. Mr. Webber has been director of the radio committee and in charge of the Korat station and district.

Rev. and Mrs. W. W. Kerr and children, Marjorie, William, Daniel and Andrew, arrived in New York on June 11 from Thailand. They have completed their second term of service, working in the Khon Kaen area.

Rev. and Mrs. Robert M. Searing, Sr., arrived in Miami on June 14 by plane from Colombia, South America, on their fourth furlough. They have been stationed at Cali, where Mr. Searing was in charge of the bookstore and publication work.

Rev. and Mrs. D. Franklin Irwin and children, Margaret and Barbara, arrived in New York June 7 from Viet Nam where they have just completed their first term of service. They have been stationed at Nhatrang.

Church Dedicated in Livermore, Calif.

The Christian and Missionary Alliance Church, formerly known as "The Village Church of Livermore," was dedicated to God on Sunday, May 5, in a special service at 3:00 p.m. The principal speaker was Rev. W. Van Clief Yaggy, District Superintendent.

Mayor B. O. Burch and Mr. Dean R. Haug represented the city, and a number of Bay Area Alliance ministers took part: Rev. Roy Petersen, Rev. Herbert Clingen, Rev. Wendell Price, Rev. B. A. Lofsted (missionary to Peru and a member of the church), Rev. William Frederick (former pastor), Rev. Thomas

Williamson and Mr. Russell Marshall. The climax of the service came as the congregation stood in a "Litany of Dedication" led by the pastor, Rev. Russell G. Dalin, dedicating themselves and the new edifice to God for His glory.

Designed in early American style, the church was built at a cost of \$23,000; the total value is estimated at \$55,000. It is located just four blocks from the downtown area. The seating capacity of the main sanctuary, including the balcony, is 200. The new edifice includes three spacious Sunday school rooms, church offices and a soundproof nursery.

The work in Livermore was begun over twenty years ago by Rev. Harry Webster, now chaplain (Lt. Col.) of the United States Army. Mr. Webster was succeeded by Rev. Clarence Sands, Rev. R. N. Black, Rev. W. C. Neff, Rev. G. L. Johnston, Rev. J. J. Powell and Rev. William Frederick.

Rev. Russell Dalin, who has been pastor since 1954, after the fire of December 16, 1955, prayed with the congregation for God's leading through the planning, location and construction of the new building. Early in 1956 removal of the old building was started. The new church was begun in August, 1956, and the first service was held on February 17, 1957, the beginning of the missionary convention.

Since the completion of the new church, interest and attendance have increased, with many who have visited returning to become a part of the congregation. The week following the dedication service Rev. Charles Dale, of San Diego, preached nightly, "Presenting Christ to the Family," and members of two families met the Lord in the experience of salvation.

C. & M. A. Church, Livermore, Calif.



*Rev. and Mrs. W. S. Martin
French West Africa*

Site Dedicated at Arcade, N. Y.

On May 5 members and friends of the Calvary Alliance Church of Arcade, N. Y., held a service of dedication on the site where a new church is to be erected soon. It is hoped that the first unit of a new plant will be completed this summer.

Rev. Harry Jueckstock, Assistant District Superintendent, brought the message of dedication and Mr. Ben Sharp, pastor of the Riceville Alliance church, offered the dedicatory prayer. This little work is growing very rapidly and it is believed that a new building will help greatly to establish it. The pastor is William C. Wells.

Baltimore-Washington Area Women Meet

Six women's prayer groups of the Baltimore-Washington area met for a rally at the Bloomfield Park Gospel Tabernacle, Baltimore, on May 4. The speakers were Mrs. J. A. Macaw, of Congo, and Mr. Le-van-Vien, a native of Viet Nam, who gave a firsthand account of the work of Alliance missionaries in his country. Each group reported on projects completed to supply outfits for outgoing missionaries. A spirit of prayer prevailed during the day, reports the secretary, Mrs. Gladys Day.

Youth Reached During Special Meetings

Many of the young people were among the more than thirty persons who met God at the altar during special meetings held in the Alliance church in Windsor, Ont., recently by Rev. and Mrs. Clair Bixler. Held as a "Youth Crusade," the meetings were planned to feature the Bixlers in the local Youth for Christ Rally which was held in the church that week.

God wonderfully used the message of Mr. Bixler to bring conviction of sin upon the congregation and the musical ministry of Mrs. Bixler was a source of blessing to all. The pastor, Rev. Charles Turner, reports that the brief campaign closed with the rejoicing of the people for what God had done during these services.

Sunday

READING—Proverbs 23:1-11.

TEXT—"As he thinketh in his heart, so is he" (verse 7).

Our mind influences our whole character. . . . Intelligence without character is the most dangerous of created powers. Satan himself is just a great unholy intelligence. . . . He is a being of transcendent brightness, but utterly without any right principle. His whole moral and spiritual being is perverted. Like the serpent—his scriptural image—his life is all centered in his head. You cannot kill a serpent until you strike its head. . . . Hence the first promise, "Thou shalt bruise his head." He came to our first parents' intelligence. There was one tree in the garden that was prohibited to them. Everything else that could constitute happiness was theirs. . . . But there was one little bit of knowledge they must not claim; one single tree whose fruit they must not taste; one secret that must remain unknown, and it was with this that he tempted and . . . destroyed them.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Luke 11:1-10.

TEXT—"Father . . . forgive us" (verse 4).

When I think with what complaining, dear Father, I chafe against my petty troubles, and how all over the world haggard men and women are bearing fearful burdens with a smile, I wonder that Thou dost not indignantly exchange my lot with theirs. Forbid that I should longer study my woes and others' joys. For every sorrow of mine I can find scores of nobler souls with heavier sorrows. How greatly does God shame me in this, proving at once my weakness, to which He tempers His discipline, and my ingratitude. How greatly in this do I shame myself, convicting myself of selfishness, whether I be glad or whether I be sorrowful. Lord, thy chastisements, nobly borne, are epaulets of thine army; but I have trodden mine in the dust, and have no eyes to see the higher, stern honors of others.—AMOS WELLS.

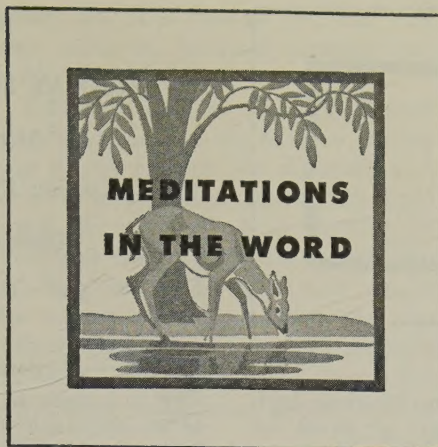
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—2 Corinthians 4:8-18.

TEXT—"Things which are seen . . . things which are not seen" (verse 18).

Your grief taketh liberty to work upon your mind, when ye are not busied in the meditation of the ever-delighting and all-blessed Godhead. If ye would lay the price ye give out (which is but a few years' pain and trouble) beside the commodities ye are to receive, ye would see they are not worthy to be laid in the balance together. But it is



Compiled by EDITH M. BEYERLE

nature to make you look what ye give out and weakness of faith that hindereth you to see what ye shall take in. Amend your hope, and trust your faithful Lord awhile. He maketh Himself your debtor in the new covenant. He is honest; take His Word, "Affliction shall not rise up the second time" (Nah. 1:9). "He that overcometh shall inherit all things" (Rev. 21:7). . . . The overcomer shall be clothed in white raiment.—SAMUEL RUTHERFORD.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—2 Corinthians 12:1-10.

TEXT—"My grace is sufficient for thee" (verse 9).

An enemy he came at first,
Hot after blood, his dart raised high!
With sorely frightened heart I burst
My four-walled quietude to fly
To Him who never had before
Refused me succor from a foe;
My trembling fingers pushed His door—
It opened not! Could Christ be slow
To grant a child deliverance?
But if there be no other way,
O thorn,—if I must bear thy lance,
Then fight thee I will not, this day
Nor ever, but as friends we two
Shall fare together. Suddenly
The door was opened—light shot
through,

Then His kind hand, His sweet decree,
"Come in, thou and thy friend, and
find

My grace enough for him and thee!"

—OPAL LENORE GIBBS.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

READING—Romans 13.

TEXT—"Let us put on the armour of light" (verse 12).

As in tones of thunder, the Lord insists upon separation from the world. Roman soldiers, after a night of riotous revel, at day dawn became sober and put on the soldier's armor. From the moment of conversion soldiers of Christ

are to "cast off the works of darkness, and . . . put on the armour of light," the course of this world being accounted forever a thing of the past! Like Daniel in Babylon, they are to present a perpetual contrast to their surroundings and be spiritually isolated and insulated, in order to be filled and charged with the life of God. . . . As the chestnut oak, though having bark and leaf like the chestnut, is still an oak because it bears acorns, so the true disciple is to be distinguished as such, not by outward resemblances but by fruit.—CHRIST LIFE.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Isaiah 6.

TEXT—"He covered his face, . . . he covered his feet" (verse 2).

A spiritual survey of this verse will disclose that the seraphim exercised twice as much effort in the virtue of humility as in progress which could not very well be hidden. No one saw his face; no one saw his feet. All the prophet was aware of was that he made rapid, upward progress with two of his wings. This message from the heavenly realms becomes a wonderful example to earthly children of God. No onlooker is aware of "faces," for they are hidden behind the cross. No one realizes all of their activity for it, too, is covered by Calvary. All that is known certainly is that they are making a steady progress toward heavenly realms. They care not for the applause of man; enough that they are "flying" toward God and honoring Him as they fly.—PAMELL.

Pray for China, Hong Kong; North-western, New England Districts.

Saturday

READING—Revelation 8:1-11.

TEXT—"The smoke of the incense, . . . came with the prayers of the saints" (verse 4).

Our thanks as well as our prayers must be in the "name of the Lord Jesus," for only He makes them worthy and can present them faultless before the presence of God. Our prayers are down on the golden altar, not yet ascended up before God. Another angel receives much incense that he should give it unto the prayers "of all saints"—a free gift from above. What is that divine "much incense" but the prayers of our Lord? This divine incense is sacrificial and becomes the smoke which makes the prayers fragrant, and raises them up into the presence of God. What a power in that incense! To think that our Lord's life in heaven is still one of sacrifice for His people's sake. What an incentive to persevere in prayer, and not let Him go till He bless His church (Isa. 62:6, 7).—THE OVERCOMER.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

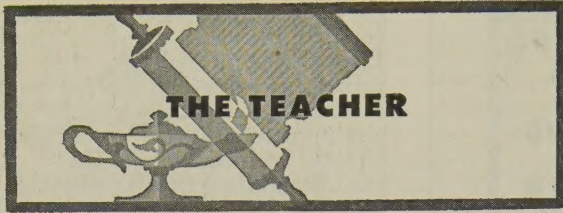
SUNDAY SCHOOL LESSON—JULY 7, 1957

Miriam, Woman's Leadership

Exodus 15:20, 21; Numbers 12:1-10, 13-15

DEVOTIONAL READING—Psalm 32:1-7

GOLDEN TEXT—"A woman that feareth the Lord, she shall be praised."—PROVERBS 31:30.



BACKGROUND AND LESSON ORIENTATION

The slave people of Israel did not always let their high destiny judge their passions. They had lived as slaves for four hundred years with little opportunity for self-expression. Moses, trained in the discipline of the desert, proved that he was wholly separated unto God. Although he was not without fault, he seems to be high above his contemporaries. Moses, Aaron and Miriam all came from a strong parentage, but it was Moses alone who kept himself free from the little passions that mar leadership. There was no tinge of a corrupt spirit in him. It was Moses who prayed without malice for the leprosy-stricken Miriam. This lesson shows a family in the display of naked passions. With all her faults Miriam is an example of great leadership. With Moses and Aaron she also is outstanding.

SIMPLIFIED OUTLINE

1. *Miriam Leads a Song of Triumph*—Exodus 15:20, 21.
2. *Miriam Instigates a Rebellion*—Numbers 12:1-10.
3. *Miriam Chastened and Restored*—Numbers 12:13-15.

KEY WORD ANALYSIS

(1) "Prophetess" (Ex. 15:20), a woman set apart by God for the prophetic functions of utterance, judgment, consultation.

(2) "Timbrel" (v. 20), an instrument resembling a tambourine, beaten with the flat of the hand for rhythm.

(3) "Ethiopian" (Num. 12:1), also Cushite (Heb.), in the Upper Nile region.

(4) "Meek" (v. 3), not self-asserting. Moses was not the type of man to fight for his rights. A man who is wholly committed to God hardly needs to take up carnal cudgels against his enemies. Since Moses' opposition came from his own household the problem was greater. Had he not reacted with magnanimity and been able to trust God, it would have ended in real tragedy.

COMMENTARY ON THE PRINTED TEXT

1. *Miriam Leads a Song of Triumph* (Ex. 15:20, 21).

It speaks well of Amram and Jochebed that they had reared such illustrious children under the conditions in Egypt. It was natural for Miriam to act as she did at the mighty Red Sea victory. Taking a timbrel she began to dance and sing unto the Lord a song of victory. One by one the women joined her and soon the whole host of Israel was giving honor to God for what He had done. As they sang they realized that their miracle of deliverance had been God's trap for their enemies.

2. *Miriam Instigates a Rebellion* (Num. 12:1-10).

This was more than a local family tiff; it constituted a civil rebellion set against God's duly appointed man. It was motivated by jealousy; the Cushite woman was simply the occasion which unveiled it. The legitimacy of the marriage was neither questioned nor discussed. Multiple marriage in that day was not uncommon.

In any event, this was not indignation on the part of Miriam and Aaron; it was rather pure jealousy (see v. 2). The divine favor shown Moses brought resentment from the two. Aaron, with priestly primacy, and Miriam, with prophetic oracle, felt that Moses was assuming too much leadership. In the final analysis it was the sovereignty of God that was brought to question.

Since Moses was not the type to assert himself and since it was God's authority which was tested, we see Him intervening in this situation. The sudden and dramatic entrance of God upon the scene took the whole family by surprise. They were summoned before God in the tent of the congregation for what is termed a showdown—Moses, Aaron, Miriam and God.

God spoke from the Shekinah and made it very clear that all orders and all power issue from Him. Leadership was helpless without Him; the priest was useless apart from Him; the prophetess was powerless apart from Him. This undermined the nature of

the rebellion. Had God spoken by them? It was as He willed for His purpose. God singled out Moses for commendation, the others for rebuke. Miriam was left leprous.

3. *Miriam Chastened and Restored* (Num. 12:13-15).

It was Aaron who pleaded with his brother for consideration. He did not find Moses lacking. The two who would have ruined him in an act of jealousy were now asking him for mercy. For Miriam the divine rebuke required personal segregation and private heart-cleansing. The verdict was a seven-day period of isolation from the congregation—private chastening but publicly recognized and evaluated.

The entire camp was thus delayed in its forward journey because of the disobedience of one key person. The leadership of Miriam was influential in both rallying the nation to praise God and in halting her nation in humiliation. It is to be assumed that after her rebuke and chastening she was a more humble and amenable prophetess.

tremendous power with the people which she dissipated by letting it be corrupted with ambition and perverted by pure jealousy. Minor insurrections within the body of the church can lead to major divisions in the kingdom.

HELPFUL HINTS FOR LESSON PREPARATION

Making leadership the theme, the two aspects of influence that this woman had upon her people can be developed into a powerful appeal. Her influence and position gave her

Wounded for Me

(Continued from page 4)

saw meant more than simple identification, far more than the mere proof that this was Jesus in the flesh, far more than just the wish on the Lord's part to be made known to those He loved and for whom He had died. That this was indeed Jesus who was dead they all could see, but to them it meant more. Those nail prints spoke to them of ransom paid. The marks on hands and feet said plainly: "You may go free; your debt is paid." The penalty of sin had been removed, for their sin was nailed with Jesus to the cross. The blessed One who knew no sin had been made sin for them. The woman's Seed had bruised the serpent's head.

They saw it all now; they understood. They were perplexed before, but now all was clear. Now they understood Isaiah's saying: "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand."

Those disciples could now enter fully into the meaning of the passage: "He hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many." He had borne their sins to the cross. No wonder, then, "were the disciples glad, when they saw the Lord."

The disciples assembled there in that room with Jesus did not need to ask what Zechariah meant by the words: "What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." They knew full well who those friends were—they were those who delivered Him to be crucified; those to whom He was sent and who "received him not."

A just and righteous God demanded atonement for sin—Jesus met that demand, making full atonement. When God saw "the travail of his soul" He was satisfied; He accepted the sacrifice made by His Son for your sin and mine. Have you accepted it? For accept it you must or to you it will be of no avail. Your pardon was purchased with a great

price, but it is free to you and you can have it "without money and without price."

Can you look at the nail-pierced hands and feet of the Saviour, knowing it was for you He suffered, and remain unmoved or, worse still, turn away from Him? Is it nothing to you that He bore the shame and the scoffing that God and man might be reconciled? God reconciled the world unto Himself by the sacrifice of His Son. There is no excuse for any man not being reconciled to Him.



Bibles for Underprivileged

Mr. T. S. White, Shreveport, La., has for some years attempted to get Bibles into the homes of the underprivileged families in the area. He would be glad to receive secondhand, usable copies for this purpose. They may be sent to him at White's Bible Gift Mission, 1719 Buckner St., Shreveport, La. Some foreign language Bibles can be used also.

Belief Must Become Action

The whole trouble with many Christians today is that they are only playing at being Christian. They have never really gone in for a holy, dynamic Christian life because they are afraid to pay the price. I tremble in my own soul at the shock many will get when they face our Lord and discover that the beliefs they have cherished, the doctrines they have embraced and the Bible they have said they believed have landed them in hell because their beliefs have never become action, and the Bible has never become practice, and their lives have never been made holy. The law at the foot of the mount of judgment has to be fulfilled not by us, thank heaven, but in us by the Holy Spirit—ALAN REDPATH in *Victorious Christian Living* (Fleming H. Revell Co.).

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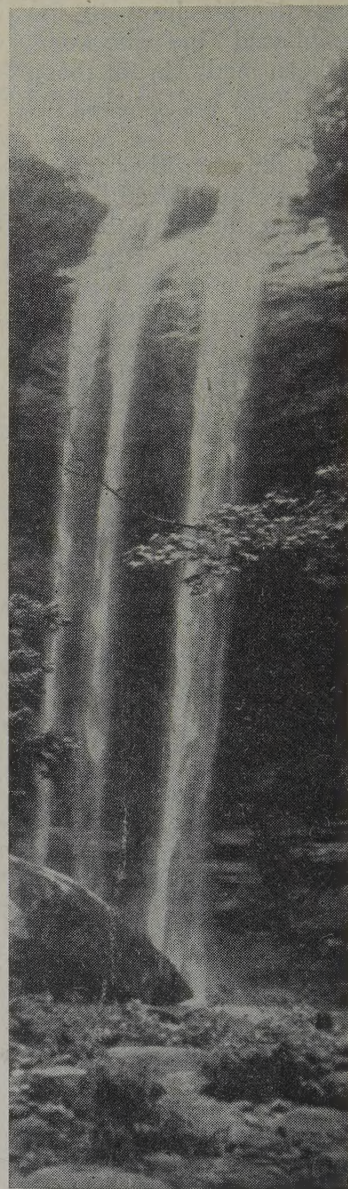
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